842 are known to the majority. It was pointed out by the men with a laugh that such things were unprocurable in town because the institute drugstore is run by a friar. They are obtainable in Centro and Salvador, but they are expensive, and the men say they are embarrassed to ask for them. One young couple sent to São Paulo for some injections to be given to the wife to prevent conception, but they did no good. The couple had found an announcement of the injections in a magazine, and since they wanted to limit their family to the one child they already had, they tried other means. They now have three children in spite of their efforts at prevention.

847 (278) There also are local remedies which are supposed to produce abortions. They consist of herbal teas and for the most part are supposed to be effective only up to the third month of pregnancy. Aluman, coqueiro root, orelha de pau, pitanga, mil homem root, and melão de São Caetano are all supposed to be effective. Few women will admit to having used them, although they all know about them. Figures on the number of natural abortions are almost impossible to obtain, for most often there is no record at all. The mother does not go to the doctor; she simply buries tal bobagem (such nonsense) in the 843 back yard. Those who admit having had miscarriages say they came about because of a fall, or frequently because of a great fright such as seeing a snake on the road. Most women do not 841 keep track of their menstrual periods, and according to the 515 town doctor their personal hygiene leaves much to be desired. 864 Little or no information is directly passed between father and sons or mother and daughters concerning sexual matters. Each generation is left to find out for itself.

838 There are a few male sexual aberrants in town, known as "veados" (literally, "deer," but slang for homosexuals), and they are well known. A middle-aged fisherman, Patão, is the center of such activities. He is married and has several children. When his wife found out about his extramarital activities she took the children and left him, terribly shamed. This happened several years ago, and since then this man has worked up quite a trade, mostly among unmarried men, though there are at least three married men who go to him also. (548) Their excuse is that there are not enough women in the town, and since there are no prostitutes they go to him, although they do not like it. The married men say it is because their wives are ill or away, and they do not want complications with some girl. Patão, however, regales the daily gossip groups

Hutchinson E-4,5 (1950-1951) 1957 SO11 Bahia Brazilians SO11

VILA RECÔNCAVO

[Class C Families]

*565 291 During the day young boys go about with only shorts on, or with both shirt and shorts, depending upon the weather. Girls always wear a dress. Children who are in the crawling stage *565 become extremely dirty because of the amount of dirt tracked • 515 into the house from the streets, although this is now changing 854 as a result of paving. Babies, however, seem to have a propensity for getting into the charcoal sack, usually kept near the kitchen stove, and emerging well blackened. They are bathed twice daily, morning and afternoon, at first in cold water to accustom them to the cold water they will be using for [853] the rest of their lives. Bathing the child is usually considered a pleasure for the mother as well as the baby, as is breast *565 feeding. If the child of light-skinned parents exhibits the genipapo (a bluish spot near the base of the spine, sometimes 143 known as the "Mongolian blue spot") the mothers will take care [826] not to let visitors see it, as the spot is thought to be a strong indication of the nearness of Negro ancestry. It disappears after the child is seven or eight months old.

*565 515 The men and older boys of Class C take their daily baths in the afternoon, either at one of the two wells which are behind the convent and therefore out of sight of the town, or at wooden structures which have been built across the wells in the Cortume. They stand on a wooden floor and drop a small bucket on a string down into the water, which is hoisted up and poured over them, running back into the well with the soap suds and whatever grime has come off their skin. Frequently a woman when getting water will undress her son on the spot and pour buckets of water over him. This is not done after a boy has reached five years or six, however, and is never done to a girl of any age. The women and girls take a daily *565 sponge bath in their kitchens late in the afternoon, before 514 starting to fix the evening meal. None of the houses has toi- [124] let facilities other than a secluded place in the back yard. During a survey of housing facilities in the town, when the question was asked, "Do you have a toilet?" the answer was usually laughingly given, "What for?" (But practically everyone knows what a toilet is, and there are several different *565 types in the town, belonging to upper-class houses. The con- 291 struction of a flush type, with an adequate cesspool, has been [515] known for many years.) After the daily bath most people put [513] on clean clothes in which they often sleep, although sleeping garments range from daytime clothing to long nightgowns, shorts, or nothing at all. Daytime clothing for the men consists of little more than trousers, shirt, and wooden shoes

4: Pierson Z-4, 5 (1935-1937) 1967
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I stayed only seven days in the *casa*,[15] because my head was washed. Others spend three months there, lying down all the time. They lie awhile on one side, then on the other, and then face down. One takes a bath in water perfumed with sacred leaves. Every day. The bath is cold, very cold. You must change your clothes and the bed linen every day. It isn't in a real bed that one lies down. They put a mat on the floor, and you have only a pillow and a sheet. You can move, but only from one side to the other, never over on your back. During the time you are in the *camarinha*, you cannot see your relatives. You may see them only on the day you leave. But then you must go at four in the morning and return at four in the evening so that the dew will not fall on your head.

There may be others in the *camarinha*. Sometimes many others. All of them stay in the same room. They sleep with their heads together. If there are ten, there will be space for all ten. While they are in the *camarinha*, they do not attend ceremonies.

I did not go through all this because my head did not have to be shaved. I had my *orixá* from birth. When I came into this world, he already knew everything.[16] My *pae de santo* has "worked" with many people. Last week he was here in Fazenda Grande.

When my *orixá* took possession of me, I quit eating he-goat. Because of the taboo of the *orixá* one cannot eat certain things. During all my life I cannot eat he-goat, because of the taboo. Neither can I eat turtle. For he who is of Xangô does not eat either he-goat or turtle. He who is of Ogum must not eat sheep's meat. Some *filhas* must not eat fruit; others must not eat fish *de couro*, only those fish which have scales. Crabs cannot be eaten by some, nor the leaf of Ogum. Water may be drunk, but only that which is drawn at 4:00 A.M., before the sun rises.

White maize must be eaten by some, depending on the *orixá*. For every *orixá* of every nation[17] has his own food. There is the food of Odé. There is that of Xangô, which is mutton.

[15] The period during which the candidate is initiated into her new function is spent within the sacred room, or *camarinha*, of the *candomblé* center.

[16] That is, he "knew" that she would be consecrated to him.

[17] That is, of each type of *candomblé:* Gêge-Nagô, Congo, Angolo, *de caboclo*.